Action Research Project Prospectus

Expanding Roman Catholic Participation In

*The Marked Men For Christ* Ministry in Bradenton Florida

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# Introduction

In late 2008 I was experiencing the greatest crisis of my life. My relationship with God was nearly non-existent, my marriage was at real risk of failure, and I was in near financial ruin. All of this strife was directly related to my personal actions, which were a conscious response to a recent career change and a business failure. I was at risk of losing my soul, my family, and even my life.

I was desperately trying to dig out of the proverbial hole I had dug myself and then crawled into. I was attempting to repair my relationship with God, my wife, and my children. A friend of mine offered an invitation to attend a weekend retreat with a group with whom he was affiliated. A couple weeks later, while attending a Bible study at a local church, I grabbed a flyer that was laying on the table in front of me. The flyer was an invitation to the same weekend experience. Within a couple of days, another acquaintance of mine mentioned the name of a group that helped men work through issues similar to what I was going through. It was with the third “invitation” that I looked toward heaven and said, “OK God, I think you’re trying to tell me something.” I attended the next weekend retreat that was available to me, and my life has never been the same.

The organization responsible for saving my soul; my marriage; and possibly, my life is called Marked Men For Christ (MMFC). It is a Christian ministry that focuses on “building stronger men for Jesus Christ” (MMFC Web Site). MMFC stands as a beacon of hope and transformation for men navigating the complexities of modern life and recognizes the unique struggles and challenges faced by men across diverse backgrounds – from the pressures of societal expectations to the scars of past traumas and the search for meaning and purpose. MMFC offers a holistic approach to personal development, drawing upon principles of faith, community, and self-discovery.

“MMFC helps men to acknowledge the wounds of deceit/denial, fear, anger, sadness, and shame, to commend these wounds to Christ, to receive healing in the midst of brotherly love, and to respond to this gift by embracing their God-given mission in life” (MMFC Theological Presuppositions). Being a “Marked Man” is supported by the scripture 2 Cor 1:21-22 - “But the one who gives us security with you in Christ and who anointed us is God; he has also put his seal upon us and given the Spirit in our hearts as a first installment.”[[1]](#footnote-1) The MMFC founders liken a “seal” with being “marked” by God as the “first installment” of God’s promise of salvation.

It is the participation of Catholic men in this ministry that will be central to this project.

# Statement of the Problem

The problem addressed in this project is MMFC in Florida is underrepresented by Roman Catholic participation. MMFC is an interdenominational ministry that invites participation from all Christian denominations and faith practices. MMFC is designed to be exclusively Christian, but inclusive of all Christian faith practices.

The problem addressed in this project is founded in a symbiotic relationship. In other words, MMFC needs Catholics and Catholics need MMFC. If MMFC participation loses diversity of participant/volunteer faith practice it could lose its ecumenical potential in the Christian community. One of the ministry’s greatest strengths is that it is truly interdenominational – Not Catholic or Protestant, but a perfect blending of the theologies that welcome men of all Christian faith practices, which is exemplified by St Paul’s exhortation, “For though I am free from all people, I have made myself a slave to all, so that I may gain more… I have become all things to all people, so that I may by all means save some”[[2]](#footnote-2) (1 Corinthians 9:19-23).

The Catholic men who participate in MMFC will personally benefit, but so will their parishes reap an equal, or greater, benefit. Catholics experience an intimate relationship with Jesus Christ in the Eucharist. However, the singular experience of the Eucharist during Mass requires support and cooperation with the Holy Spirit. Catholic men will experience Christ in the same way as their fellow non-Catholic participants. This will create individual healing concomitant with societal healing and communion during the MMFC experience. Men who fully immerse themselves in MMFC are the men who will have the greatest impact on their faith community.

# Background of the Problem

It is difficult to call the “problem” associated with this action research project a problem. Achieving growth in a ministry is a challenge. A ministry growing too quickly is a challenge. And, having a ministry not grow at all, or decline in attendance, is also a challenge. Florida’s MMFC expansion is the largest in the ministry’s reach and is being managed very well. They continue to add weekend retreats to the already packed schedule and there are always men to attend and volunteer to staff the weekends.

The problem identified is that this ministry’s Florida arm is growing with men participating who are disproportionately non-Catholic, which leads to a lack of theological diversity and decreases the population from which men can be invited into the ministry. Additionally, Catholic men are deprived of the opportunity to experience the healing associated with the MMFC experience. The growth of this ministry is inspiring and extraordinary.

MMFC is led by the Holy Spirit. The Holy Spirit tends to work through word-of-mouth information passing. Men from all over the country are introduced to MMFC by others who become a part of the ministry. The ministry organically spreads as people relocate to other parts of a state, the country, or even the world. The researcher’s introduction to, and continuation with, the ministry is a perfect example. Word-of-mouth got this researcher to his first weekend and now that he’s moved from Colorado to Florida is reconnected with the ministry. This action research project provides the organization with a unique opportunity grow and expand in an untapped Christian market.

The cause of the disproportionate growth of non-Catholic men is, at least partially, because the leadership team in Florida is primarily of a Protestant/Non-Catholic faith practice. The base team that “planted” MMFC in Florida were non-Catholics. It would stand to reason that the word-of-mouth process would be predominately focused on the men met where they worship. Said more plainly, Protestants tend to hang out with Protestants and Catholics tend to hang out with Catholics, especially when we talk about the deeper, more spiritually focused environs. It is common for people from disparate faith practices tend to look with a bit of a jaundiced eye at events, like transformational retreats, run by the “other guy.”

Each man who participates in MMFC is challenged to invite the “next man” to an upcoming weekend. Those men will tend to invite the people they know and associate with. If it’s a spiritual event, we invite people from our church. It stands to reason that the initial, and rapid, growth MMFC in Florida has experience comes from non-Catholic faith communities. Not by design, but by necessity and convenience. The project is designed to expand the reach of MMFC into the Catholic faith community.

Finally, it is not the goal of this project to lay blame on the ministry for ignoring the Catholic community of men. It is also quite possible that Catholic men are softly rejecting invitations out of fear and ignorance. It is a premise of this project that Catholics *need* this type of ministry as much as any other Christian man. MMFC offers a charismatic option for *worship* and meeting Jesus in a way that is not present in many Parishes.

Catholics meet Jesus at every Mass in the form of the Eucharist and area sometimes leery of non-Catholic ministries for fear of losing the orthodoxy associated with Catholicism. MMFC offer a charismatic style of worship to which they not be accustomed. Catholic men will experience a transformational healing process that is conducive with traditional Catholic forms of healing, specifically the Sacrament of Reconciliation. But, it will take a Catholic to convince a Catholic that this is an edifying experience and won’t contradict their foundational beliefs.

# Analysis through Sociological Theory

How and why people and societies behave and interact the way they do is a perpetual topic of research and discussion within a multitude of academic disciplines. One of the more recent lenses through which social interaction has been viewed is the theory of social capital. The popularity of viewing societal interaction within this context has grown significantly in the last 10-15 years with the research and writings of authors such as: Putnam, 2000 & 2010; Fukuyama, 1995, 1996, & 1999; Woolcock, 1998 & 2001; and World Bank, 1999 leading the way.

Like other forms of capital – physical, human, economic, etc. – social capital can be created, stored, spent, and/or lost through social interactions. The easiest way to think about this concept is to relate it to how people and groups connect. What are the factors that encourage people to join certain groups? What factors exist that cause some groups to clash with others? Why are some communities that appear identical more economically successful than others? These are just some of the societal questions that are examined through the lens of social capital.

Research in social capital has developed a basic typology from which it is conceptualized through the social cohesion perspective. Gitess & Vidal (1988) and Putnam (2000) offered definitions that show how social capital offers bridging benefits to a society, which enables heterogeneous groups to cooperate. emphasized the bonding benefits of social capital, the cohesive element of a homogeneous social group; the glue that holds a society together. expanded the literature by introducing situations where social capital serves as a linking catalyst, that which not only brings heterogeneous groups together, but holds them together as well.

Three main typologies of social capital are identified in the literature – bridging, bonding, and linking (Gitess & Vidal, 1988; Putnam, 2000; Heffron, 2001; Woolcock, 1998 & 2001. For the purposes of this action research project, social capital was viewed through the bonding and bridging benefits it offers a group or heterogeneous groups. Bridging social capital has been used to research the assimilation process of non-native groups into established cultures (Herberg, 1960; Gordon, 1964; and Smith, 1978). Gilchrist (2004, p. 6) “argues that all these types of social capital are needed to produce the well-connected community. Socially 'rich' people are those with relationships that 'bond', 'bridge', and 'link'. Thus, the 'horizontal' relationships of bonding (with family and close friends) and bridging (with other community groups) need to be supplemented by 'vertical' relationships (with those with a different 'knowledge' and other resources, including government)” (Furbey, 2006, p. 7).

Faith, or religion, as an element of social capital is a common perspective. The relationship between foundational Christian values and basic elements of trust and cooperation (essential elements of social capital) has considerable overlap (Furbey, 2006). As such, religion and religiosity have often been included as a subset of social capital.

Social capital is a way to observe and evaluate how social groups interact. As with other forms of capital, more social capital will lead to a more productive group or society (whether it be a church, company, city, or country). Social capital is developed on a foundation of trust within a group, which is what allows groups to create a *bridge* for heterogenous groups or strengthen the *bond* that already exists in a homogenous group.

# Faith-Based Analysis

Father Hans Urs von Balthasar[[3]](#footnote-3) was a Catholic Priest and Swiss Theologian known for his profound contributions to Catholic theology in the 20th century. His theory of the Christological Constellation revolves around the idea that Christ is the center of all reality, and everything finds its meaning and purpose in relation to Him.

Balthasar believed that the Church is embodied in the world, and every community and every individual Christian life takes shape amid the tension and dynamism that exists between these poles. The Christological Constellation is Balthasar’s exploration of the tension between the hierarchical structure of the Church and the radical equality of all believers in Christ. Balthasar’s theory of the Christological Constellation recognizes that Jesus Christ is at the center of God’s church on earth. The four points of Balthasar’s cross represent a unique, real person in Christ’s earthly life. Each of these individuals brings a specific set of gifts with which they were sent missionally into the world, see below.

A cross with words on it

Description automatically generated

The poles of the constellation are defined by the gifts of the men associated with the pole. James, and his necessary deference to the Jewish Law allowed him to reside in and convert the Jewish community. Paul’s rejection of the Law and focus on the presence of the Holy Spirit allowed him access to the Gentiles who were already outside of the Law. Peter and his ordained leadership of the apostles gave him the gift of driving Christ’s message. John’s preaching embodies the abiding love that we all need to truly know Jesus and to develop the relationship He desires, and we desire.

The Christian church would likely have failed, or at least struggled, if just one of these individuals had taken the Gospel message, with only their individual spiritual gifts and personal strengths into the world on mission. The problem identified in this project, an underrepresentation of Catholics in MMFC participation, can be viewed through this same constellational lens. Too much of any one gift, regardless of the intent and focus, will fundamentally change the balance of organizational structure. The idea is that it is in the tension that Christ is found. Jesus resides, not accidentally, where the two rays intersect, or at the *cross*. He is a perfect representation of all the disparate and, sometimes seemingly, opposing gifts of the men on this earth.

Encouraging diversity in faith practices brings men with a multitude of gifts together to share those gifts with others. Although these gifts, as operationalized in the MMFC process, may create some tension. But, with faith, understanding, and love the men on mission with MMFC will find Jesus Christ at the center of the tension – on the cross.

Balthasar’s theology, although Catholic-centric, is adequate for this project that focuses on an interdenominational ministry. Balthasar’s theology was influenced by his long-time friendship with Karl Barth, the Swiss Reformed Theologian. Barth is often regarded as one of the greatest Protestant theologians of the twentieth century. His emphasis on revelation and Christ's centrality remains a pivotal point of reference in Protestant theology and shows up in Balthasar’s theology and writings.

# Designing the Intervention

**Purpose and Objectives**

The primary goal of this intervention is to introduce and invite Catholic men to participate in MMFC. This intervention seeks to yield 20 new Catholic men attend a Phase 1 weekend.

**Sociological Theory**

Social capital is a strategy *and* an outcome of this intervention. Social capital, the building of networks and relationships is a main strategy for engagement. The intervention will be operationalized on a foundation of building and fostering relationships with local Catholic parishes and the men within. A key element required to build these relationships is trust, which is also a key element of social capital (Putnam 2000, 2010; Fukuyama 1995, 1996, 1999; Woolcock 1998, 2001; and World Bank, 1999).

**Faith-Based Theory**

The Christological Constellation is based on Christocentric theology and developed by a theologian who had a strong desire to unite Christians of all denominations (Balthasar, 1951 & Howsare, 2005). Balthasar’s writings have inspired much of this research and the goals associated with it. This research is also Christ centered and informed by Balthasar in his understanding and explanation of Jesus’ relationships while on earth. It is also influenced by Balthasar’s desire to unite Christianity, specifically focused on his relationship with Karl Barth (Balthasar, 1951).

**Integration of Sociological and Faith-Based Theory**

Balthasar’s focus on the principals of networks and relationships provides a unique lens through which we can view the social theory of social capital, which also focuses on relationships and networks. Where social capital focuses on the centripetal forces of societal relationships, the Christological Constellation identifies the centrifugal force and resultant tension of that force. The opposing forces might seem contradictory at first glance; however, the recognition of “tension” can strengthen the relationship.

While the Christological Constellation is primarily a theological concept within Christianity, its implications extend to social dynamics within the religious communities, where it contributes to the formation of social capital. By recognizing the interconnectedness of religious beliefs and social relationships, insights can be gained into how the Christological Constellation shapes social capital formation and community resilience within diverse religious contexts.Top of FormBottom of Form

**Target Group**

One of the main retreat facilities the ministry uses for its “weekend experience” is in Bradenton, FL[[4]](#footnote-4). This project focuses on eight Parishes within approximately 15-miles of the Bradenton retreat site. These parishes are St Francis X Cabrini, Holy Cross, Our Lady of the Angels, St Mary, Sacred Heart, St Joseph, Saints Peter and Paul the Apostles, and Our Lady Queen of Martyrs. This researcher will engage with no less than 800 men ranging from the priest to the parishioner, which is an average of 100 men per parish.

**Strategies and Activities**

The intervention strategy will focus on fostering relationships with key personnel in each Catholic parish in the target area. Each parish will have some combination of groups that focus on adult faith formation, volunteer groups and a chapter of the Knights of Columbus. Engagement with the parish will always start with an introduction to the parish’s Pastor (head Priest). Ministry leaders, who are usually part-time employees or volunteers, are a second order focus of engagement.

Introduction to the MMFC ministry will be done verbally, and primarily, in person. The in-person introduction will be supplemented with standard MMFC flyers, handouts, and business cards. Samples of these media can be found in Appendix C.

Since Social Capital and the Christological Constellation are based on the foundation of relationships and networks. It makes sense to use the same strategies to bring men to the ministry. Bridging social capital includes the goal of bringing disparate groups together and bonding social capital’s goal is to bring homogeneous groups closer together (Herberg 1960; Gordon,1964; and Smith, 1978; & Gilchrist, 2004).

Including these elements of social capital in the intervention activities will only strengthen analysis of the results of the intervention. Including a Catholic theologian’s theory in the explanation of the project will help to allay the fears of bringing Catholic men to an interdenominational ministry. It’s not uncommon for non-Catholic, from a place of good intention, to try to “save” Catholic men. This can cause hesitancy for Catholic men to want to attend such events. Bringing the researcher’s Catholicity and Balthasar’s theology to the conversation will help to calm those fears.

**Resources Needed**

The most important resource required for this intervention is time. Creating relationships with multiple people and teams in multiple parishes will take time. This is a reality that is expected and accepted by the researcher. The intervention timeline will require flexibility and determination.

MMFC has mature and well-developed marketing resources. These resources include: a website; videos; flyers; handouts; and scripts. All these resources are available for evangelization efforts from MMFC headquarters.

**Timeline**

The objective of this project is to invite men to two upcoming MMFC Phase 1’s in the Bradenton (Christian Retreat Conference Center) area. There are multiple options in Florida, to which men will be invited, but the two closest MMFC locations to the parishes are the primary objectives.

Upcoming Phase 1 Experiences in Florida:

* August 16, 2024 – Christian Retreat Conference Center, Bradenton\*
* September 17, 2024 – Church of the Nazarene
* October 18, 2024 – Camp Kulaqua
* December 6, 2024 – Church of the Nazarene
* February 7, 2025 – Christian Retreat Conference Center, Bradenton\*

The Phase 1 in the held at the Church of the Nazarene is an approximately four-hour drive from the Bradenton, FL area. The Camp Kulaqua location is closer to the Bradenton area, approximately 2 hours from the Bradenton area.

MMFC accepts registrations for Phase 1 up to the day prior to the weekend. It is not uncommon for men, staff and first-time attendees, to experience “spiritual warfare” that can keep them from attending. There is a strong network of prayer and communication that hopes to intervene and ensure men show up. Therefore, it is essential that leaders maintain flexibility and bend to the will of the Holy Spirit when it comes to finalizing the attendance roster.

The timeline presented in Appendix B will serve as a guideline for executing the intervention strategy. Gaining access to parishioners will be different for each parish. It might be necessary to swap the weekend for addressing parishes if one becomes more difficult to engage than another. Parishes will be numbered for the purposes of this section of the paper. However, after prospectus approval the specific parishes will be assigned a weekend for engagement. The detailed timeline is found in Appendix B.

The planned timeline is aggressive and will undoubtably change as the intervention begins. A decision will be made when the goal of engaging 800 men and 20 men registered and/or attending each of the Phase 1 weekends is met. If this happens early enough, a decision whether to stop the intervention will be made prayerfully and with the consultation of this project’s advisory committee.

**Anticipated Challenges**

The main challenge anticipated lies in the antithesis of social capital, which is a deficit of trust. As a practicing Catholic and a resident of the local community, the researcher is starting with some level of natural trust in the Catholic community. However, trust must be earned and proven, which can take time and for others in, or near, the community to validate the researcher’s trustworthiness. Small, mature communities, especially churches, are often leery of “outsiders” approaching parishioners with “new ideas” or “opportunities.”

The researcher has been in contact with Father John Lager, co-founder, of MMFC and has requested his thoughts on this project and his backing for credibility. Father John has agreed to assist in making introductions or answering questions from trepidatious priests of lay people within the parishes.

**Measuring Success**

Success will be assessed in two ways. The first, and most obvious, is if the intervention strategy results in meeting the specific, quantifiable metrics established above (800 men engaged and 20 MMFC participants). However, it must be recognized that this project will be working at God’s pace and with His intentions at the forefront. The intervention can’t be rushed or forced and shouldn’t be treated as a sales pitch. John 4:36 tells us, “Already the one who reaps is receiving wages and is gathering fruit for eternal life, so that the one who sows and the one who reaps may rejoice together.” This project may serve to solely to sow the seeds of introduction to, or interest in, attending a MMFC Phase 1 weekend. Although metrics have been defined, not meeting these metrics may still be a success depending numerous other, non-quantifiable events. It is difficult to imagine all the gifts and lessons that await the researcher during the operationalization of the intervention.

# Ethical Considerations

**Adherence to Professional Ethics**

All ethical standards and guidance will be followed during the implementation of the intervention and the post-intervention analysis.

**Respect for Persons**

A key element of the MMFC process is to provide a non-judgmental and loving environment for men to be truly authentic. All are welcome, and all will be invited. Spiritual wounds are deep and invisible. It is assumed that all are sinners, including the researcher, and in need of God’s grace. It is vital that men aren’t individually targeted because the “look like” they need more help than another man. It is important to be willing to take “no” for an answer and focus on a loving invitation to a weekend, rather than to become competitive and forceful. Openness to the guidance of the Holy Spirit will be a key element of the intervention strategy. Prayer and an invitation for the Holy Spirit to participate will always precede an engagement.

**Confidentiality and Privacy**

Privacy and confidentiality are not only important to ensure the academic rigor of this project, but it is also an imperative with respect to any association with MMFC. The ministry relies upon the promise of privacy to ensure men can be transparent and vulnerable. It is only through vulnerability and openness to the process and reception of the Holy Spirit that true healing is experienced.

No names or rosters of those contacted/invited will be captured or collected. Engagement numbers will be accomplished with a simple counting method, e.g., number of engagements, flyers distributed, etc. Identities of any men who attend a Phase 1 weekend will be held in complete confidence according to MMFC rules and procedures. Additionally, the identities of the men will be protected providing testimonies and/or feedback.

**Avoiding Harm**

Any sense or indication that the intervention is causing more harm to a man, or a group will cause the intervention to be paused. This project must ensure that harm is not done to the reputation of the MMFC ministry, to any man introduced to the ministry, or the potential for ecumenical advances in the local area. The intervention will be implemented with intentionality, patience, and prayer. Additionally, guidance will be sought throughout the process from the project’s academic advisory committee.

**Cultural Sensitivity**

Cultural issues are not anticipated in the execution of this project.

**Addressing and Disclosing Bias**

Researcher bias will be present in at least two ways in this action project. The first is the fact that the researcher is a practicing Roman Catholic. Second, the researcher is an active member of the MMFC ministry. Each of these biases are addressed below.

As a researcher who identifies as a practicing Roman Catholic, personal beliefs and affiliations will inherently influence scholarly inquiry and the approach to the intervention. It is imperative to acknowledge the potential biases that exist throughout the research process, which may surface in the form of: Taking the process too personally, exhibiting excessive institutional loyalty, and/or confirmation bias.

As an active member of MMFC engaging in a research project to recruit men to attend an MMFC retreat, it's essential to acknowledge the potential bias inherent in my affiliation with the organization. Like the researcher’s Catholicity, active involvement in MMFC fosters a deep personal investment and advocacy for the organization's transformative impact. This personal connection may overly predispose the intervention toward promoting MMFC retreats as a profound and beneficial experience for all men. However, not “all” men will be ready when they’re presented with this opportunity. As a matter of fact, some will never be willing or ready to participate. The intervention must be open to all responses and individual timing.

**Transparency and Accountability**

A field journal will be maintained throughout the intervention and post-intervention analysis. A simple spreadsheet will track engagements, invitations, and acceptances. No names or any other demographic data will be collected.

**Site Permissions**

Two categories of permission will be required for the implementation of the integration strategy. The first will be acceptance of MMFC local leadership for this effort. It is expected of active members of MMFC to invite other men to a Phase 1 weekend.

Each parish will require different levels of permission to address members of the faith community. This research will comply with specific permission requirements of the individual parishes.

Requirements for site permission is a work in progress.

# Delivery and Evaluation Plan

Implementation of this project’s intervention is flexible and relational. Rather than having a specific set of procedures, which is undoubtably appropriate in some cases, implementation will be based more on the model of a “street preacher”. The researcher will develop relationships with other Catholic men. Marines have a saying, “No plan survives first contact with the enemy.” Marines are often reminded, when planning any mission (intervention), that they should, “not fall in love with their plan.” This intervention strategy will take the same approach. The researcher will have a plan and timeline for intervention, but be prepared to be flexible and guided by the individuals being approached and the Holy Spirit

The most obvious evaluative criterion for this project is the ratio between “men invited” to “men attending” a Phase 1 MMFC weekend. However, due to privacy issues and the informal manner in which men will be introduced to MMFC, these numbers will be difficult to calculate with any exactitude. It is anticipated that the real success of this project won’t be realized until after the intervention strategy has been fully implemented and the MMFC weekends have concluded. There is a spiritual element to this project that is intentionally part of the intervention strategy. Prayer and requesting intervention and participation of the Holy Trinity in the process. Knowing where God will guide and intervene is impossible to predict. The challenge will be for the researcher to recognize when he must intervene and when he must get out of the way an allow God to do his work.

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*References key to this project are highlighted in yellow.*

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**APPENDICES**

**Appendix** **A: Marked Men For Christ Ministry Theological Presuppositions**

1. MMFC believes everything expressed in the Apostles’ Creed.

2. MMFC believes in the authority of Scripture.

3. MMFC believes that God has revealed himself as transcendent, yet utterly near.

4. MMFC believes that God made the human person in his image and likeness.

5. MMFC believes that the image of God in us has been wounded by sin.

6. MMFC believes that the human person cannot heal his own wounds.

7. MMFC believes that God wishes to heal our wounds through the wounds of his Son.

8. MMFC believes that God respects our freedom to accept or reject this healing.

9. MMFC believes that we accept healing only by embracing our woundedness.

* We embrace Christ and let Him embrace us, for it is "by his wounds we are healed" (Is. 53:5)
* We embrace our own woundedness "pressing on" toward transformation into the image of Christ (Ph. 3:12-21)

10. MMFC believes that this healing transformation is the work of the Holy Spirit.

* The Holy Spirit restores us to communion and wholeness with God, self, and others.
* The Holy Spirit stirs us to love and strengthen one another as brothers.
* The Holy Spirit empowers us with different gifts for the mission of healing the whole world.

**Appendix B: Intervention Timeline**

| **Parish** | **Engagement Week** | **P1 Target Weekend** |
| --- | --- | --- |
| 1 | 6/2 | 8/16 - Bradenton |
| Flex | 6/9 | 8/16 - Bradenton |
| Off | 6/16 | NA |
| 2 | 6/23 | 8/16 - Bradenton |
| Flex | 6/30 | 8/16 - Bradenton |
| Off | 7/7 | NA |
| 3 | 7/14 | 8/16 - Bradenton |
| Flex | 7/21 | 8/16 - Bradenton |
| 4 | 7/28 | 8/16 - Bradenton |
| Flex | 8/4 | 8/16 - Bradenton |
| Flex | 8/11 | 8/16 - Bradenton |
| Staff | 8/18 | 8/16 - Bradenton |
| 5 | 8/25 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| Flex | 9/1 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| 6 | 9/8 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| Flex | 9/15 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| 7 | 9/22 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| Flex | 9/29 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| 8 | 10/6 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| Flex | 10/13 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| Staff | 10/20 | 10/18 – Camp Kulaqua / 2/7/25 - Bradenton |
| Off | 10/27 | NA |
| TBD | 11/3 | 2/7/25 - Bradenton |
| TBD | 11/10 | 2/7/25 - Bradenton |
| TBD | 11/17 | 2/7/25 - Bradenton |
| Off | 11/24 | NA |
| TBD | 12/1 | 2/7/25 - Bradenton |
| Staff | 12/8 | 12/6 - Church of the Nazarene |
| Off | 12/15 – 12/29 | NA |
| TBD | 1/5/25 | 2/7/25 - Bradenton |
| TBD | 1/12/25 | 2/7/25 - Bradenton |
| TBD | 1/19/25 | 2/7/25 - Bradenton |
| TBD | 1/26/25 | 2/7/25 - Bradenton |
| Flex | 2/2/25 | 2/7/25 - Bradenton |
| Staff | 2/9/25 | 2/7/25 - Bradenton |

**Appendix C: MMFC Marketing Materials**

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A poster of a church

Description automatically generated with medium confidence

A boat in the water

Description automatically generated

A blue and white card with a logo

Description automatically generated

1. All Biblical References, unless otherwise noted are New American Standard Bible (NASB). [↑](#footnote-ref-1)
2. Scriptural reference intentionally abbreviated. [↑](#footnote-ref-2)
3. Father Hans Von Balthasar (1905–1988) was ordained in the Society of Jesus (Jesuits) and later assigned as a diocesan priest in the Diocese of Chur in Switzerland. [↑](#footnote-ref-3)
4. The researcher lives in Bradenton, FL approximately 2.5 miles from the Bradenton retreat site. God had a plan when He gently guided the researcher’s move to this area. [↑](#footnote-ref-4)